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WEEKLY REVIEW.

—A number of students in New York, how many or how few we know not, have united themselves in an association to which they have given a high-sounding name, the Theosophical Society, and one of their number, Mr. Olcott has been styled President of the same. Such associations among students in America, are by no means uncommon, but they generally lose even their nominal existence when the members enter upon active life. But the Theosophical Society has struck out a path of its own. They have heard of the Pundit Dyanund Saraswati of India, and have formed an exalted opinion of his greatness. They have addressed a letter to him in which they begin by telling "the most Honourable Pundit" that they place themselves at his feet and pray him to enlighten them. Finding in Christianity nothing 'to satisfy either their reason or their intuition,' they proclaim themselves its foes and turn to the East for light. "Eighteen months ago, in this city (New York) we buried one of our number with pagan rites, employing the symbols of fire, lights, the ancient Tau entwined with the serpent and others." This was glorious; but they were not satisfied with this: "Six months later we took up the corpse and reduced it to ashes." What more need they say to commend them to the regard and confidence of the Pundit? "We come to your feet as children to a parent, and say, Look at us, our teacher; tell us what we ought to do." They go on to assure him of their readiness "to spread throughout Christendom a correct idea of Eastern thoughts, and throughout 'heathen' lands expose the religion offered by lying missionaries." The Pundit answered this letter; we are not favoured with a copy of his answer; but he was not long in receiving a second letter from Mr. Olcott. He announces the following discovery.

"The supreme one whom you teach your disciples to contemplate and lift their aspirations to, is the very same Eternal Divine Essence whom we have been pointing these Christians to as the proper object of their adoration, instead of their own cruel, remorseless, and vacillating Moloch—Jehovah. But it is a hard task for us to teach others when we ourselves so sorely need instruction. We feel our unfitness more and more every day, and but for the conviction that he who has learnt even a very little of the truth, should not withhold it from his needier brother, we would feel disposed to withdraw ourselves completely from public view until we had had a sufficient time to acquire the precious knowledge you have promised that you will impart to us."

They implore the Pundit to permit them to give him the name of "our Teacher, our Father, our Chief; and we will try to deserve by our actions so great a favour. What shall we tell the people? We await your orders and will obey."

In the interior of Pennsylvania we once came across a community of free thinkers, mostly Englishmen, who had located themselves in the woods of Pike Country to renovate the world. They called themselves the One-Mentian Society. We passed that way the following year, and found that they had quarreled with one another and gone off each man his own way.

Mr. Olcott's letter closes with an intimation that "a few of us feel the absolute necessity of coming very soon to Arya-varta to study, and fit ourselves for missionary work among our own races."

In other words instead of the Wise men coming out of the East, we are to see the Foolish men coming out of the West.

—Lord Beaconsfield, at the Mansion House, very highly eulogized the American missionaries labouring in Turkey, but through some inadvertence, put words into their mouth which some of them have felt themselves compelled to disown. Their testimony as reported by the English premier, was that the improvement in the condition of the Porte's Christian subjects was most remarkable; the regard for life and property was now most striking, and toleration almost complete. (We do not suppose his Lordship intended any pun when he said that the regard for life and property was most striking.) An Am. Missionary at Constantinople has written to the *Times*, for himself and others, as follows:

"We have found it necessary to make known to the Armenian public that Lord Beaconsfield has somehow fallen into a grave error in speaking of us; that the missionaries of the American Board have neither made nor authorized to be made any statement to any European Government on the condition of Turkey; that from the beginning of the crisis in Turkey they have purposely avoided interference in political affairs, the only departure from this course being in the fact that the missionaries in Constantinople drew up an address to the Congress of Berlin, which was signed by many respectable foreigners of this city, and which prayed the Congress to take measures to secure civil and political equality, without regard to religious belief, to all the peoples with whose future the Congress might have to deal. This was transmitted to the Imperial Chancellor through Prince Reuss, and a copy was furnished to Sir Henry Layard for the English Government. In this, the only document which, so far as we know, any of the missionaries have in any sense addressed to the German Emperor, no testimony of the kind described by Lord Beaconsfield is contained."

—A contemporary writes on the subject of war in the following comfortable strain:

"Every virtue is useful to a nation at war, and the conquering nation is sure to be superior to the conquered in the sum total of virtues possessed. War is like a competitive examination in which the candidates are not individuals but nations, and it is superior to any other form of competitive examination that the ingenuity of man has been able to invent. The Indian Civil Service Examiners often choose a certain number of men less suited for the duties they have to perform than some among those rejected, although taken as a whole the elected are decidedly superior to the rejected candidates. The examination conducted by nature is more infallible in its results. Though there are cases in history in which the better cause has not won the day, there are no instances of inferior nations driving other nations of a nobler stamp from the face of the earth."

The nations that conquer are generally the nations that write history, and they take good care to laud themselves and depreciate those whom they have defeated. We altogether reject the dictum of our contemporary that "the conquering nation is sure to be superior to the conquered in the sum total of virtues possessed," which is just a more elegant way of saying that might is right. The ordeal by combat, as between man by man, has been abolished as a relic of barbarism; but it is the correct thing still between nation and nation, we are told. To our mind, the conquest of one nation by another simply shows that the latter has the advantage over the former in fighting material and in the ability to use it. Our contemporary says "there are no instances of inferior nations driving other nations of a nobler stamp from the face of the earth." But if it has been already settled that the nation that conquers is the superior one, how could we possibly furnish instances of inferior nations triumphing over noble ones? If they triumph, they are nobler. Did the Babylonians master the Jews? That shows that the former excelled the latter in the sum of virtues. Did the Roman master the Greeks? That shows the same thing. Did the northern Barbarians subdue and break in pieces the Roman empire? They excelled in virtue. Russia was more virtuous than Poland. There is no God like Mars. In fact, it is the God of War that rules this world. Power, success, wealth often tend to the corruption of morals and to carelessness, and in these circumstances an empire that once ruled the world may be overthrown by Barbarians who have nothing to lose and every thing to gain, stimulated by the lust of plunder and accustomed to hardships and privations. But we do not see in this a proof that the conquering horde excelled in virtue.

—The editor of the *New York Witness* says:

"I have tried to conduct the *Witness* enterprise on the faith principle of Rev. George Muller and Dr. Cullis, but perhaps owing to weak faith, or to mixing the credit principle with it, my experience has not been like theirs."

Quoting the above, the *Advance* says:

"The *Witness* owes $225,000, and is bankrupt. If we understand the 'faith-principle' as propounded and acted upon by George Muller, it forbids the formation of debt absolutely. The *Witness* has violated its own principle. Our experience in the newspaper business is very prosaic, for we have found nothing answer but hard cash."

Faith is a reliance upon the promises of God and upon the commandments of God. In the life of faith God leads and therefore God helps. Faith and presumption are utterly opposed. Faith sees God in every thing, and is sure that God is just as able to help now as he will be some months hence. When we go into debt we are no longer walking with God. Muller has frequently touched bottom, and if he could not have gone on without borrowing would have concluded that he was out of the path of God, and that he was not called to carry on the work taken in hand. But while God tried his faith, he always honoured it, and sent prompt relief. There is one religious paper that has been carried on for 24 years without a rupee of capital and without a rupee of debt. It too touched bottom once or twice and seemed to be fast in the mud; but a high tide lifted it up again, and it has more subscribers now than ever it had before.

—H. E. Sir Richard Temple distributed the prizes to pupils of two Church of England schools in Poona, and had, as usual, a good deal to say. He pointed out that Poona abounded in educational advantages. But by far the largest part of his speech was taken up with commendation of the Wantage sisterhood. He expressed the opinion that those whom he addressed "ought to welcome the gracious and benign presence of the sisterhood among them, and pay due gratitude for all the good work which they are doing among the children," and he thought "it was not fair to ignore the beneficent organization to which they belonged." Now there are a good many Church of England people who have a less exalted opinion of the good likely to be achieved by this sisterhood, because of their well-known Ritualistic predilections. One of this company of ladies has returned to England, and the reason assigned by herself was that her unwillingness to "confess" hindered her from working with them.

—The *Christian* has lately spoken out very boldly not only against the intemperance and pro-

fligacy that prevail in England, but against the wealthy and highly-reputed parties whose coffers are replenished by those abounding iniquities. Many good people even seem to have been shocked because of this plain speech. The time is fully come when there should be this plainness of speech and we are heartily glad that the *Christian* brings home the responsibility for these things, to those who initiate and fatten on the traffic.

—So far as the movements of troops are concerned, it looks as though there were to be an immediate advance into Affghanistan. Russia denies that she was actuated by any ulterior or unworthy motive in sending an embassy to Cabool; it was simply a matter of courtesy. But British India is outraged by the readiness of the Ameer to receive that embassy, and his refusal to receive one from India. Affghanistan is a country more easily defended than invaded, and any further delay in the advance of troops, will intensify the difficulties, unless the advance be deferred till next year.

—THE notice of the death of Mehemet Ali Pasha, *assassinated by Mahomedans*, will arrest attention. He was the representative of Turkey at Berlin, and Prince Bismarck did not admire the taste of the Sultan in sending a renegade German to the congress. But though German by birth he was from the age of 11 brought up by Turks. He was a man of superior ability and his death will be another loss to Turkey.

—G. R. Next week.

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THE CALLING OF THE GENTILES.

"GOD'S Way of Electing Souls glad Tidings for every one." This little book of 156 pp. undertakes to show the harmony of Scripture on the doctrine of election to eternal life. The author's name is not given; it appears to have been published a few years; Haughton & Co., and Partridge & Co., are the publishers; it has reached the currency of a cheap edition. The book consists mainly of a careful and, as it seems to us, impartial and intelligent analysis of the whole of the direct teaching of the Bible on the subject. The result of the author's study of the Scripture testimony on this subject, is thus stated:

To the writer's mind, the way in which God elects a soul to Eternal Life, as revealed in Scripture, is *not* by an arbitrary fiat of His "Sovereignty," or by any secret and unalterable "Decree" of a past eternity, which predestinates certain souls to glory before they are in existence, while it entirely "passes by," and irrevocably shuts out, every other soul of the human family from the blessings and benefits of that election.

Such a way of electing souls would not only be at variance with what God himself reveals to us as the highest attributes of His "Sovereingty," but would be putting His unalterable "Decrees," in *direct antagonism* to the truthfulness and melting tenderness of His entreaties, invitations, and promises to guilty sinners; and would also be utterly irreconcilable with that responsibility of man which is revealed to us in almost every page of the Bible.

The scriptures on the contrary teach us that God's way of electing souls to eternal glory, is by electing *those only who believe in Jesus* "to the saving of the soul," (Heb. x. 39,)—a way which not only obviates the difficulties above-mentioned, but harmonizes all the teaching of scripture on this subject, and demonstrates the highest attributes of God's "Sovereignty," in that infinite love, wisdom, and justice, which devised so marvellous a plan for regaining the alienated affections of His fallen creatures: while it renders the "Sovereignty" of His grace perfectly reconcilable with man's responsibility, in accepting or rejecting that precious Saviour, *in*, *through* and *by* whom he is pardoned, justified, elected, and predestinated to eternal glory.

The scriptures teach us that God, instead of electing men "to" faith, elects them "by" faith in Christ,—that His loving spirit instead of "passing by" the majority of those to whom the gospel is sent, and only "striving" with a few, strives with *every* soul who hears or knows the "good news" of God's love to him in Jesus, and urges each soul to be "made accepted in the Beloved" by believing in Jesus as his Saviour and thus become one of God's elect "children" "*by faith in Christ Jesus.*" (Gal. iii. 26.)

We learn from scripture that God withholds *nothing* that is necessary to enable man to accept His gracious offer; but on the contrary urges it upon his acceptance by every means, short of actual compulsion; and when *He* declares with an oath, "As I live, saith the Lord, I have *no pleasure* in the death of the wicked, but that the wicked turn from his way and live," (Ezek. xxxiii.11), and that "He is not willing that *any* should perish, but that *all* should come to repentance," (2 Pet. iii. 9,) we may be *quite certain* that He literally means what He so solemnly declares.

It follows therefore, that although everything connected with man's election to eternal life, is wholly and entirely the result of God' free and unmerited grace or favour, towards His guilty creatures; yet He allows the fearful responsibility to rest with them, of accepting or rejecting the "grace of God which bringeth salvation."

We do not wish to open up any controversy on this doctrine, knowing the great tenacity with which good men hold different views of it, but have noticed this little book that those who wish to investigate the matter, may be directed to a statement that well deserves to be considered, even if the reader is not prepared to accept it.

We briefly mention a line of thought that has escaped the notice of the writer of this book, one that deeply impressed us when we first met with it some years ago.

The Jews were a chosen nation, separated from others to be the peculiar recipients of a divine revelation, and favoured with promises that held out the prospect of still greater distinction. They looked upon the Gentiles as without hope, except as they might obtain it by identifying themselves with the Jews through proselytism. Becoming thus the disciples of Moses, there was a possibility of their obtaining a share in the kingdom of the Messiah. When Paul began to preach with great fearlessness a Gospel that made no distinction between Jews and Gentiles, and opened wide the door of salvation to every one that believed in Jesus the Christ, and permitted the Philippian gaoler to rejoice in the pardoning love of God as confidently as any Pharisee of the Pharisees who might exercise the same faith, it appeared to the Jews that he was rejecting 2000 years of wondrous testimony from heaven to the children of Abraham, and grievously dishonouring that covenant which constituted them the people of God, and God their God. It appeared to them that the apostles, not having had so much success among the Jews as they had anticipated, had, as a makeshift, turned to the Gentiles with the offer of immediate salvation independently of any prior acceptance of Judaism. They sought to allure the Gentiles by ignoring the middle wall of partition which God himself had so carefully raised. They were determined to have converts; and when the work seemed to proceed slowly among the Jews, they hit upon this expedient, and robbed the chosen people of God of the signal honour which God had bestowed upon them, and made salvation as cheap as dirt. And not only was this impression made upon the main body of the Jews; among those who had accepted Jesus as the Messiah, there were a good many who thought it necessary for the Gentiles to qualify themselves for an interest in the Messianic kingdom, by becoming the disciples of Moses and receiving the rite of circumcision Some of these persons, more Jewish than Christian in their conception of the way of salvation, thought Paul beside himself in his passion for planting churches on this basis, and teaching converted Jews to abdicate the advantages conferred by God himself, and mingle in Christian fellowship with men who were yesterday in heathenism. They felt that this movement must be arrested; and some of the more ardent started forth on missionary tours, in the steps of Paul, to repair as far as possible the damage done by getting the Gentile converts to receive circumcision and submit to the laws imposed on proselytes to Judaism. They came to the Pauline churches as Christians, and having gained a footing, proceeded to point out that Paul had been betrayed by his enthusiasm into some mistakes that needed to be corrected. They came to the churches of Galatia, and we may easily imagine their method of procedure. As soon as they felt they could do it safely, they would thus address the Christian assembly: "We have heard of the energy and zeal and eloquence of our brother Paul, and praise God for the grace bestowed upon him. But he has his faults. He is not disposed to pay sufficient regard to the opinions of his brethren, but prefers to strike out a path for himself, and unhappily it is not the path that is commended to us in the Scriptures. You know he was not converted till a good while after the ascension of our Lord, and it would have been well if, instead of trying to make the apostles see things with his eyes, he had been content to sit at their feet and learn of them. I will show you by scores of passages from God's word that the Jews are God's chosen people, and that a man must belong to them to obtain a share in the blessings of redemption. You all admit that the laws given by Moses were from God; does it seem reasonable to you that these laws should be thrown to the winds, because Messiah is come? Did not Messiah himself observe them? Are you greater than Christ that you should fling them aside? Did Christ ever abrogate the law of circumcision or the law of the Sabbath? Did he not honour the temple and the sacrifices? God is not a man that he should repent, or change his mind. Let then the Gentile who wishes to be saved by Messiah, receive circumcision and become zealous for the law, and the blessing of God will come upon him." Thus they preached, and many were led away by their plausible statements and received circumcision, as appears plainly by the epistles to the Galatians, Corinthians, Philippians, Romans and others. The epistle to the Galatians is, from beginning to end, a refutation of their preaching. Therefore it is, in all his epistles, that he dwells so much upon election. He spurns the suggestion that the calling of the Gentiles was a new thing, a makeshift, a departure from God's primordial plan, an extraordinary measure induced by an extraordinary condition of things. "No" he says indignantly addressing the Gentile converts, "you are the elect of God as truly as the apostles are. From the beginning of the world God designed that the Gospel should be preached to you. It is no new thought, no new departure. The Jews were chosen and instructed not that you might be without the Gospel, but that you might have it. The middle wall of partition was only intended to last till the fulness of time. There is neither Jew nor Greek for ye are all one in Christ, and if Christ's then are ye Abraham's seed, and heirs according to the promise. Received ye the Spirit by the works of the law, or by the hearing of faith?" The gift of God's Spirit when they were simply trusting in Jesus, was sufficient evidence that this was God's method of salvation, and the same that he had promised from the beginning. Thus we see how great the occasion for that frequent mention of God's election which we find in the epistles, and for that extended discussion of the matter which we find in Romans.

INTERNATIONAL BIBLE STUDY.

October 13th 1878.—*Luke II.* 40-52.

"AND the child grew." 40. "Increased in wisdom and stature." 52.

It was a veritable child. Christ took upon him our nature; he became a new Adam to humanity; he was not like Adam created in manhood; but having been born a babe, grew according to the laws of humanity, i. e. his physical, mental and spiritual development was harmonious. There was not to be seen in him the head of a Bacon upon the body of a child; he was not an intellectual prodigy; as his body grew so did his mental powers. For he had a human soul as well as a human body; and the divinity that dwelt in him, so far from overriding and abrogating this finite nature, sub-

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jected itself to the law of its development. Being without sin, the child loved God with all its heart and soul, and breathed a moral atmosphere wonderfully adapted to the development of all its powers. Whatever growth we see in sinful man, it is always more or less abnormal; something flourishes, something suffers. The absence of all wrong bias, made the boy Jesus to be strong in spirit, spiritually strong, of quick discernment for the perception of truth, for the recognition of sin under its various disguises, strong for the overcoming of temptation. "From a child" Timothy knew the holy Scriptures, we are told; the child Jesus had a far truer insight into them, being mightily facilitated by his freedom from prepossession and wrong inclination. Mary could not doubt that God himself was willing to be the teacher of the only-begotten Son, and she had from the very dawn of his intelligence encouraged him to wait upon his heavenly Father for guidance, at the same time teaching him to read the Scriptures. If the Psalmist, so many centuries before, had found such rapturous delight in the law of the Lord, how much more would Jesus, the son of Mary, wander with delight in this garden of God, hearing the voice of God.

"Filled with wisdom." Up to the measure of his capacity at that time; after this, he increased in wisdom.

"The grace of God was upon him." 40. "He increased in favour with God and man." 52.

It is the same word that is here translated *grace* and *favour*. He had learned to perceive the kindness of God in every thing that came from God; to recognize his own continual need of God's help and guidance, and by faith to avail himself of it. His increase in the favour of God refers to the extent to which, with his developing need, he availed himself thereof. It may seem surprising that he should have attracted the favourable regard of man. But men cannot but admire the effect of true religion in a child. It is when the child, becoming a man, exhibits the truth in a way that affects the consciences of others, that their opposition is awakened.

"Supposing him to have been in the company." Evidently, they considered the child able to look after himself in ordinary matters; his knowledge of the Scriptures and delight in prayer did not hinder him from attending to the common affairs of life. The more were the parents astonished at finding that he had remained behind.

"After three days." Hebrew idiom for the third day. The first, on the journey, the second in returning, the third in seeking him.

"All that heard him were astonished at his understanding and answers." 47.

Possibly, this was some special convocation of scribes and doctors of divinity, convened for the purpose of discussing some religious tenets, perhaps the Messianic advent and kingdom. Led by the Spirit, the boy Jesus found his way there and became absorbingly interested in the discussion. He heard them speak for a long time; then, he ventured to ask some question bearing on the matter discussed, a question which could only have suggested itself to one who had deeply thought on the matter; then questions were addressed to him, and the learned men were astonished at the instructiveness of his replies. His parents found him sitting in the midst of the doctors, which looks as though they had called him into their circle, and were giving him special attention. Eighteen years were yet to elapse before he would appear as a teacher in Jerusalem, and by that time the scribes and doctors had forgotten the wise boy of Nazareth.

FOOLS PHOTOGRAPHED FROM HEAVEN. VII.

"It is as sport to a fool to do mischief."
Prov. X. 23.

We easily identify this portrait. We recognize the party at once. His name is legion; he turns up every where. He is ever on the look out for amusement; and he has it in perfection only when it is spiced by the injury of somebody else. This character is very early developed, and is especially common among boys. If they can secretly trip somebody up, they are delighted; it is the greatest fun in the world to torture other boys, if they can do it with impunity. When not able to get enough enjoyment in this line of things, they turn to the inferior creation, rob birds' nests, dismember insects, set dogs upon one another. As they grow up, some find it necessary to put a curb upon their propensities; others continue to seek their happiness in witnessing cock-fights, pugilistic encounters, bull fights, etc. The great Roman nation, mistress of the world and inheritress of Grecian art, had no more rapturous pleasure than in witnessing the sanguinary conflicts of gladiators, except when Christians were thrown to the lions in the Colosseum. Nothing brings together such a crowd of Spaniards, as the spectacle of a bull-fight. Well, how about the Anglo-saxon race? Are there no fools among them, finding it sport to do mischief? With what eagerness do our senators, when a certain day comes round, fling responsibility away 'as a dew-drop from the lion's mane' and hasten into the country, to see which one will be able in the course of a month to destroy the greatest number of birds! Is there no mischief in this? Ask Him who opens his hand and satisfies the desire of every living thing.

There are men in the community to whom a glass of something stimulating, is as though you pushed them over a precipice; yet how many stand ready to do this thing for them, and will laugh for joy if they can see them quitting the path of abstinence. There are young men who have been brought up in purity and whose principles would keep them from "the house that inclineth unto death" and from the paths that lead "to the dead," Prov. ii. 18; yet is it not long before one and another come and plant their batteries of derision before these principles, and rest not until they have had the rich sport of fully inducting the simple ones into those deadly paths from whence so few come back. Augustine relates his experience of this folly. The man who seeks to keep himself unspotted from the world, is proclaimed a fool; but the folly is all with those who find their sport in stripping young men of such purity as they have, to bring them under the most demoralizing influences. And how many there are who look upon a fair girl in humble life, as game to be hunted down to infamy and to be swallowed up in that lake of fire which opes its mouth in the purlieus of great cities. And these men go into society and receive all manner of polite attentions from those that rule in society. Satan has no more faithful emissaries than these, and the ruin that they accomplish is almost as though they plucked angels from the paradise of God to consign them to everlasting chains of hopeless woe; but it only makes matter for their mirth, as they sit with boon companions after dinner, reciting there "adventures."

How many there are who delight in war. To hunt tigers or elephants, does not satisfy their thirst for mischief. They find their joy in the pride, pomp and circumstance of glorious war; nothing so enkindles their enthusiasm as the prospect of covering many plains with the dead and dying of some other nationality, or of some other party in the same nationality. And the greatest rewards are offered to those who, by inventing the deadliest engines, furnish the greatest facilities for mowing down their fellow-men. The *mitrailleuse* is the glory of our day.

How many there are who provide amusement for themselves by making sport of religion, of the Scriptures and of those who hold them in special reverence. Let them perceive some token of conviction of sin, some rising desire for a better life, in one of their acquaintances, how quickly will they sieze this occasion for ridicule, and what enjoyment will they have in frustrating the work of the Spirit of God. And even in India, where one would suppose that even the least reflecting would wish the people deliverance from their foolish and degrading traditions, how common is it to throw ridicule upon those who with self-renunciation are striving to effect this deliverance. "It were better for a man," says Christ, "that a millstone were hung about his neck, and he cast into the sea, than that he should offend one of these little ones that believe." But many are doing this by the sporting and derisive way in which they speak of religion and religious people. "Their folly shall be made manifest unto all."

HABIT A SNARE.

In *Woman's Work* for September is an article headed "The woman who has no habits." The author says she once heard an excellent old lady say, 'My dear, I always try to have no habits.' A little reflection showed her the significance of the expression. She says: "I have so often seen people give so much trouble (quite unconsciously) by having a host of 'little ways' which it seemed impossible to them ever to lay aside."

"Let me earnestly advise anyone who "covets" the good gift of *adaptability*, to begin, with the Lord's help, to practise it at once, for when set "ways" become ingrained into a nature, they are very hard to break off—especially when one has entered upon the years between thirty and forty. I must, however, premise that I am addressing none of my remarks to invalids, or persons of delicate health, to whom it is as much a duty to live by rule as it is to others to learn to be independent of self-chosen "ways;" nor do any of my strictures aim at stifling individuality, or at disparaging proper methodical arrangements for the day, when the regulation of our time depends entirely on ourselves. But I hope no reader will think me absurdly minute or hypercritical, if I advise her, in the furtherance of her desire to avoid unnecessary "habits," to be careful of instituting a favourite chair or corner; to accustom herself to write a letter, or read any book which does not require very deep thought, in a room where talking or music are going on; and in general (as has been before mentioned) to learn to conform readily to the family hours of eating, walking, &c., in any house where she may be visiting. No one who has not experienced it can tell what an element of peace and comfort is ready adaptability in these little matters in family and social life, or what a serious "bone of contention" is caused by stiffness and "woodenness" in them, even, even in the most otherwise unselfish and considerate person.

Now the law of habit, the law by which acts become easier when regularly repeated, is a very blessed law "when used lawfully," when only that which is good is allowed to have the benefit of it. Nothing so oils the machinery of life as habit. People unhappily allow their habits to be formed for them, before they have rightly considered what is involved in them, and these habits become their masters and lead them captive. But the question here does not relate to what are known as sinful habits, but to habits that are not in themselves objectionable, but which are allowed to hinder us from contributing as we otherwise might to the comfort or advantage of others. A physician must be ever ready, when summoned to the beds of the sick; he may have his literary or musical or domestic tastes. but these must give way the moment he is professionally called for. He feels the necessity of being master of his habits, instead of being mastered by them. Now it is a good thing for the Christian to be methodical and orderly and have fixed habits of employment; but he too is required to be ever ready; "put them in mind to be ready to every good work," says Paul to Titus; and therefore it will not do for him to be so iron-bound in habit, as not to be free to attend to special calls of usefulness. If we look at the life of the Lord Jesus Christ, we cannot fail to observe his freedom from all that is shackling in habit. He was always ready to obey the summons that came to him. Sometimes, the perpetual throng of people left him no time even for a meal; but we never find him manifesting any impatience. He was not put out when the woman who was a sinner made her way to the dining-room of Simon the Pharisee. Feeling the necessity of being alone with his disciples for a little, he withdrew with them to the wilderness; but the people followed him in immense numbers, and so far from expressing any displeasure or chagrin, he spread a banquet for the people. On another occasion, he arose a great while before day, and went into the woods to pray, but was soon followed; he quietly suffer-

ed the interruption, and went forth again to preach the Gospel. His habits were faultless; but he bound them in gutta-percha rather than iron, that he might be ready for every call. The letting down of the paralytic from the midst into the midst of the assembly he was addressing, would have seemed to another speaker a grievous interruption; but Jesus saw his Father's hand in everything; and without the least mark of impatience, fell in with the providence of God, and proceeded to utilize the event for the good of others. When Elisha was called to follow the prophet Elijah, he came near pronouncing himself unfit, by desiring to do something else first; but he quickly recovered himself. And the follower of Christ in these days, must see to it that he does not allow his excellent habits to hinder him from perceiving the exceptional calls of divine providence, nor get impatient when his quiet hours are intruded upon by unbidden guests. He is not bound to surrender his time to every one who advances a claim to it, but let him consider each claim and be sure before dismissing it that God has not sent it. Perhaps this is what Paul means by the expression, "Be instant in season, out of season."

The principle of doing unto others as we would others should do to us, ought to be taken into account in deciding on the authority to be conceded to habits. We are as much bound to consider the convenience of others as our own. There is the habit of smoking, for instance; the Christian man will not merely asked how his smoking will affect himself, but how it will affect others. His own pleasure is too dearly bought if it cause displeasure to others. No pleasures are legitimate that are bought at the sacrifice of the convenience of others.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I do not know who the venerable convert is that writes to you from an experience of forty years, but I must say, though my experience does not extend over so long a period, that he is very much mistaken in his view of the alleged caste feeling amongst the Native Christians of Western India. He perhaps does not know that the late Chandlall, who was originally a Bhangi by caste, and up to his death acted as a Bhangi Mukadam in the Municipality, entertained at his house, some three times, the Missionaries and the Native Christians of Bombay, and the Brahman Christians, both the clergy and laymen, patronised the feasts most enthusiastically. As regards intermarriages, there has never been any difficulty on the subject existing that I know of. A Bhangi convert of the Rev. Narayan Sheshadri's from Jalna has married a girl from Bombay of a high caste, and several Mahar women have married Brahman and Parsi husbands. One of our most influential Brahman ordained Ministers, who, at least, before his conversion must have entertained the loftiest ideas of his Brahmanical descent and position, has given his daughter in marriage to an educated and accomplished gentleman in Holy Orders, belonging to a low caste of South Western India; while many Madras Paryas, males and females, enjoy the same social position or the so-called high-caste Christians of Bombay. As regards the particular case that "A Convert" refers to, I must say that though the whole affair *looks* shabby, I cannot altogether blame the guardian of the young woman for his conduct. He is, so far as I know him, and I know him intimately, above all exclusiveness, and his unwillingness to his ward's marrying a Mahar Christian is caused by certain considerations which have weight among all communities. And even if the said individual was acting erroneously, one single instance does not justify "A Convert" in making the general assertion that he makes.

The Bengal Christians are very far behind the Bombay, in point of caste, and the social condition of their women. The benighted Presidency is no better. Mr. Sattyanadan belongs to a party whose attitude in reference to caste is most deplorable. And I would rather pull down all our Mission Houses and Churches and banish all our Missionaries than tolerate for a moment the institution of caste as the Church of England, influenced by an over-anxiety to increase the numerical strength of its Native Churches, has all along done in Bengal and Madras. Genuine Christianity is quite competent to do what it's spurious form failed to do, though backed by political power of great magnitude in Goa; and let us see that genuine Christianity is given to the Natives of India, by men of apostolic spirit, believers in the absolute unity of the human race.

A. B. C.

Dear Sir,—As you seem to doubt the extent of caste feeling amongst the Native Christians of this Presidency and say that it is disappearing as far as your knowledge goes, permit me to express my great surprise at your statements and again to affirm that it is on the increase. The Pastors of different churches must be allowed to know more of the actual state of things amongst their own people than missionaries can be expected to do. I wish to state a case which once came under my own observation. I was once stationed up country in charge of a native congregation under the superintendence of a European Missionary. A very worthy and intelligent Mang convert acted under me as a catechist and was in charge of a branch-congregation. The branch congregation consisted entirely of native Christians of Mahar Caste and they annoyed the Catechist in every possible way so that at last he could bear it no longer and at my advice referred the matter to the European Missionary, who could not be made to see the real state of things and refused to remonstrate with the converts or to remove the Catechist to another station. The Catechist was a shrewd man and determined to convince the missionary. When the missionary and I visited the branch station we found breakfast prepared for *all of us*. The Mahar Native Christians refused to eat with the European Missionary and the Catechist; they marched off in a body, only two who could not be called free agents, seeing they were employed by the mission, remained and partook of what had been provided for them. The missionary was very much pained and disheartened and removed the Catechist to another station. From this case you can judge for yourself of the state of things in general; and what the knowledge is worth that missionaries generally have of their converts. Allow me to say that there are not many Navalkers, Raj Gopals, Jani Alis or Appaji Bapujis who have the moral courage to state their convictions before all and fearlessly act up to them.

The majority of our people I am sorry to say are men-pleasers and time-servers; they know what answers will please the missionaries and reply accordingly, so that their replies show rather their great power of judging character than their strict veracity. I wish, Mr. *Guardian*, I could transform you into a Native Christian for a little time; you would see and hear things that would I think cause you to alter some of your opinions. I have often observed that when we are freely discussing mission work and missionaries without the least reserve, if a European makes his appearance a change at once takes place. A long sanctimonious face is assumed and every thing is said to please the hearer. I hear, I am sorry to say, that even Native Pastors who were taken from the low castes secretly harbour caste feelings towards their Mahar and Mang converts and this feeling is on the incerase. Do, Mr. *Guardian*, in your valuable periodical try to nip it in the bud ere it assumes gigantic proportions. It is easy to describe the state of things but the remedy is not so obvious. The remedy is not however, to keep every thing in the dark and to write and to act as if every thing were fast approaching perfection. No: let the Gas be turned to its full power though at first its unwonted glare may be painful to eyes long accustomed to group in semi-darkness; we shall at last see the evil in its proportions and be the better able to apply a remedy. I should like, if it would not be deemed presumptuous on my part, to give a little advice to our young missionaries, namely, to judge of a Native Christian character in inverse proportion to the amount of cant which so naturally flows from his lips and which in many cases has, I am sorry to say, no other source.

I am, yours truly,
A Convert.

Oct. 3rd, 1878.

[The remedy of Caste in Christian churches, is in the hands of those who have the pastoral care of the churches. Let membership be denied to those who persist in observing it.—*Ed. B. G.*]

NOTICE.

The quarterly Love-Feast of the M. E. Church, Bombay, will be held at Falkland Road Hall (D. V.) Wednesday next, 7½ P.M. Christians of other bodies will be welcome.

Epitome of News.

Saturday, September 28.

—*Bangalore Examiner*: "We have received an unqualified contradiction to the statement that a claret jug had ever been thrown at Lieut. Stokes's head at a mess dinner. The illness from which this unfortunate officer is suffering could not therefore have arisen from such a cause."

—Miss S. Conway, who took so high a place at the last Matriculation examination, is to be assistant teacher at the John Connon School, where she was educated, from the 1st October.

—A meeting of influential natives was held early this week at the residence of Sir Mungaldas Nathoobhoy, Kt., and a subscription list was started for the relief of the native editors and others charged in connection with the recent case at Surat.

Monday, September 30.

—When reading over the last Calcutta Police Report, the Lieutenant-Governor of Bengal was struck with the fact that of the 59 men drowned in the river during the year, no less than 41 were European sailors. His Honor rightly enough considered such a high rate of mortality a very serious matter. Sir Ashley Eden very properly remarks in this connection that something should be done to warn captains of the risk of employing men in painting the side of ships in the river, without taking proper precautions for their safety. If a man loses his footing, his death is almost certain.

—The Rev. R. J. Brandon, LL. D., has been appointed a Junior Chaplain on the Madras Establishment, and the Rev. W. F. Archibald an Assistant Chaplain of the Church of Scotland. The Rev. H. N. Midwinter, M. A., and the Rev. C. H. Baddam, B. A., have been appointed Junior Chaplains on the Bombay Establishment. The Rev. J. H. Mackay, M. A., has been appointed Assistant Chaplain of the Church of Scotland. An extension of leave for two months has been granted to the Bishop of Bombay.

—*Indian Mirror* Correspondent: I have read with much attention the various accounts which have appeared regarding the famous Romabye. Let me give a brief narrative of a similar Mahratta lady: About seven or eight years ago when I was residing at Brindaban, a Mahratta Brahmin girl of twelve or thirteen summers arrived there accompanied by her eldest brother. She was thoroughly conversant with Sanskit, had got the *Shrimut Vagbat* by heart, and could cite any verse from that sacred book on request. She desired to marry Shamsunder, one of the famous images of Brindaban, as she affirmed she had repeated vision from the divine Shamsunder to marry it and which compelled her to undertake the long journey from her native country to Brindaban. The superstitious owners of the shrine took her allegation as truth and the grotesque marriage between the idol and the fanatic young girl was solemnized with the greatest *eclat*. Now permit me to ask whether it is the practice with a certain class of Mahratta Brahmins to educate their ladies with a view to acquire public fame and whether the celebrated Romabye is the very spouse of Shamsunder, the divine image, as there appears a close resemblance between these two ladies in both talent and age.

Tuesday, October 1.

—The news of the death of the well-known Orientalist, M. Garcin de Tassy, which took place on the 3rd instant, will be received with general regret in this country, to which he has rendered great service not only by his Oriental studies, but by the publication of his annual review of Hindustani literature.

—*Times of India*; Rawul Pindee, 30: General Roberts and staff arrived here yesterday. They proceed to Peshawur *en roue* to Kohat immediately. Colonel Lindsay has been appointed to the command of the Artillery Brigade of the Kuram Force.

—The rainfall at Cherra Poonjee is progressing towards its annual total; up to the 12th instant 502 inches had fallen.

—The Madras harbour works have proceeded so far that the little steam-ship Salisbury is now loading stones alongside of the north pier of the harbour works without the aid of boats.

—25 Native students in Calcutta have signed this pledge: "I hereby solemnly declare that I will not marry, nor allow myself to be given in marriage, till I have completed the age of twenty-one years, my present age being———."

—*Englishman*: "The Rev. Mr. Fyfe, Principal of the Free Church College in this city, has, we learn from a private letter, had a very narrow escape while

travelling by railway in Scottland. He was returning to Dundee from the Bridge of Allan via Sterling, Alloa, Dunfermline and Thornton Junction, where the Edinburgh train was joined. After passing Markinch, the carriage began to oscillate in a very uncomfortable way, and beyond Falkland Road it shook so violently that it was difficult for travellers to keep their seats: but the train being an express, and behind time, Mr. Fyfe thought that the unusual motion might probably be due to the speed. In passing Kings Kettle station, however, the carriage gave a bound which threw all the passengers forward from their seats, and immediately after it heeled over to one side, and it was seen that the wheels of one side were off. From King Kettle station there is a considerable incline, along which they were dragged for more than half a mile before the train could be stopped, expecting momentarily to be thrown over the embankment, the ends off the axles tearing and cutting up the sleepers all the way. It appears almost miraculous that the train was not thrown off the rails, in which case, as it consisted of twenty-five carriages, there would in all probability have been fearful loss of life."

—*Indian Daily News*: "We regret to learn of the total loss of the splendid Steamer Queen Anne, wrecked on the Fultah Sand at 8-15, on Thursday morning; we also have to report the loss of six lives —one passenger, the captain of the ship Duke who was going home a lunatic, four stokers and one boy."

—*Bombay Gazette*; Simla: "Further particulars received go to show that the attempt at suicide by another Volunteer, was the result partly of intoxication, and partly of an absurd wish to prove himself courageous enough to do the deed. It seems that some of his fellow lodgers, who ought to have known better than to defy a man under any circumstances to do such a thing, still less a man under the influence of liquor, defied him to emulate his late comrade who had only a few days ago been prematurely laid in his grave; and when they saw that he had armed himself for the purpose of shooting himself, they had neither the sense nor the courage to disarm him, but 'bolted' instead. And even when the explosion was heard, none had the courage or humanity to go and attend to him; and there the wounded man lay weltering in his blood, with a deep and, it is feared, mortal wound in his side! This should be a warning to all to keep clear of excess of drink, as it shows what absurd acts they may be led into committing when in a state of intoxication, which they would never dream of in their 'sober senses.'"

—The *Indian Daily News*—We are strongly against doing anything sudden, rash, or precipitate. It is quite right to concentrate forces at Mooltan, to reinforce Quettah and to make preparations for a campaign in the summer. But there is no immediate necessity for hostilities. The probability is that, in the course of a few months, the Ameer's courage will fail him. He will find that Russia can give him no assistance; that many of his own subjects are quite ready to betray him to us; that he cannot find money to collect a force. Meanwhile he will reflect on the impossibility of resisting an army equipped with mountain guns and breech-loading rifles, with which his barbarous levies can be annihilated without a chance of retaliation.

—*Lucknow Witness*: "A few months ago a gentleman, in Government service, offered a few prizes to those school boys who would stand the best examination in one or two of the books of the new Testament. The examination was not to be theological or controversial in its character, but the candidates were simply to be examined on the contents of a certain book. Circulars making known this proposal and the mode of examination, &c., were sent to the schools in the provinces, and we know that in some stations at least the boys in Government and in Mission schools commenced studying in competition for these prizes. This seemed simple and fair enough. The Head Masters of Government schools were not asked to teach the competitors that might come forward in their schools. They were simply asked, however, to let their boys know there was this chance open to them, and at a certain time and place the examination would be held. But it did not seem simple and fair to some, and the matter was referred to the head of the educational department, with this result, that the circulars have been called in, and the gentleman who designed giving the prizes has been required to desist. We are not at all surprised at this performance, for it is well known that a Bible affects a good many Government officials as a red rag does a bull. A Russian brigade on the crest of the Hindu Kush would not produce greater consternation than a Bible in a Government school. These gentlemen are either ashamed or afraid of the Bible, or they hate it."

Wednesday, October 2.

—Rangoon, Oct. 1: Advices received from Mandalay state that the King of Burmah was alive on the 25th ultimo and better, His ultimate recovery, though doubtful, is still possible. All the ministers have sworn allegiance to the King, and after his death to his son, Prince Thebaw.

—The progress made in extending the railway system was greater in 1877 than might be supposed. The length of line open for traffic was increased by 717½ miles, including the Dhond and Munmar line, 145, the Rangoon to Prome line, 163, and additions of 208¼ miles to the Northern Bengal, and 132¾ to the South Indian. The total length of Indian railways actually constructed is now 7,551½ miles, of which 1,638¾ are on the narrow gauge.

—*Bombay Gazette*: "The Elephanta storm which passed over Bombay harbour on Monday night was very fierce for about an hour, and lasted in a subdued form for an hour more, accompanied by torrents of rain. The thunder rolled, and the lightning flashed vividly and continuously. Every flash revealed the impenetrable black cloud moving to the south, and showed clearly that floating property, in the shape of lighters and boats, was being smashed up and sinking in every direction. Two sank alongside the County of Sutherland, with part cargo on board, and up till 11 p. m. one could hardly drop a rope's end over the side without picking up some unfortunate boatman who's craft had just taken a header. Yesterday morning the Custom House Bunder told a tale. Brandy cases and baggage of all kinds were floating about, as well as the masts and general fixings of several craft which had sunk."

—It appears that there is still a good deal of distress at Sholapore.

Thursday, October 26.

—Yesterday morning a Coroner's inquest was held at Colaba, on view of the body of William Minton, a private of H. M.'s 66th Regiment, who cut his throat with a razor whilst a patient in the regimental hospital. The jury was of opinion that the deceased committed suicide while in a state of temporary insanity.

—*Times of India*; Lahore, 2: General Biddulph's Brigade is ordered to press forward to their destination expeditiously.

A flight of locusts appeared in the Mooltan district for three whole days; they have done much damage.

Dr. Scully has been deputed to Cashmere to investigate the causes of the famine.

—The library system is said to be at the root of the late failures in the publishing line, people no longer buying expensive books, but obtaining them from Mudie, or Smith and Son. This suits novelists well enough, but it is fatal to costly works addressed to a limited number of cultured readers. Hence it happens that the only literary class who are making fortunes are the novelists.

—A murder of a very uncommon kind, so far at least as detection goes, is reported from Mainpuri. A young *teli* left his house about midnight to get some medicine for his farther. He went to a neighbouring hut and then started back home, but was never seen alive again. The next morning his dead body was found in a well near two small Hindu temples. He had been disembowelled, and this led to the suspicion that it was no ordinary case of robbery and murder. The temples were examined by the police, and in one of them pools of blood were found and also a small piece of entrail. There could scarcely be a doubt that the man had been offered up a sacrifice in the temple, an old custom which it was fondly hoped had been quite suppressed. A strict inquiry was made, and a native police inspector, Kunj Beharee Lall, arrested five men, three of whom readily confessed. Two of them state that the deceased went with them to do *Poojah* in the temple, and that the other man cut his throat and afterwards mutilated the body. The third man absurdly enough says that the *teli* cut his own throat. The murderers intended to cleanse the temple from the blood stains, and to make it appear that thieves had rifled the body and thrown it into the well. Such sacrificial murderers have, according to Dr. Chevers, cropped up from time to time even during the last 20 or 30 years, the goddess Kali being generally honoured with a human victim. The usual practice is to decapitate the unlucky person who may have been seized and then present the head at the shrine. It was even said that the Rajah of Jeypore when succeeding his father in 1860-61, offered up a human sacrifice, but the story is not confirmed. The investigation of the present case may perhaps prove that the custom is by no means obsolete, as men are often found near temples murdered apparently in a very objectless way.

—We are favoured with a copy of the Indian Railway Travellers' Guide for October, 1878, published at the *Bombay Gazette* Office, price 8 annas.

Friday, October 4.

—Deaths last week, 590.

—The Str. Hydaspes, with English Mails, left Aden for Bombay, Wednesday, at midnight.

—Fall of rain, up to yesterday, Fort, 114 inches; Byculla, 115.

—*Times of India*, Rawal Pindi, 3: It is reported that the troops of the Ameer of Cabul have threatened to attack the Khyberees in consequence of the latter combining with the British and allowing Sir Neville Chamberlain's Mission a passage through the Khyber Pass. Troops from Ali Musjid with ordnance are occupying a position commanding various minor passes through the hills.

A very hostile feeling prevails between the Khyberees and the Cabul troops. It is thought probable that we shall afford the Khyberees military aid.

—It seems that the King of Burmah lived till Tuesday last. Rangoon, 3: An official notification from the highest Ministry at Mandalay to the King's agents in Rangoon has been received, which states: —Our august master died on the 1st instant. His Royal Highness the Crown Prince will succeed to the throne.

—It is amusing to note how pertinaciously Mr. Dall tries to force himself upon the Brahmos, and in what consistent and clever fashion the Brahmos repudiate him and his ideas. Take this extract from Sunday's *Indian Mirror* by way of instance:—"Mr. Dall is very fond of his parable on 'Pump and Pray.' We read it in one of his recent pamphlets; we saw it alluded to in a correspondence in these columns; and now we have it coming from his own pen once more in a letter which we published last Sunday. It appears that Mr. Dall is so far impressed with the importance of his theory that he thinks it can bear any amount of repetition. In the course of a conversation we remember Mr. Dall brought forward this same theory, and we suggested that if 'Pump and Pray' be the right doctrine, let then America pump, and India pray. There was somethine very queer in the parable which led us to suggest this amendment: It means, in short, that where the ship was fast sinking, it was the pumping that did the whole business, and prayer only stood like an officious meddler saying—Have courage, my boys! There could be no cleverer device to depreciate prayer than this."

—There were in this Presidency last year, 216,498 deaths above the mean. The greater part of this mortality was doubtless caused by the famine, directly or indirectly.

—*Bombay Gazette*: The failure of the City of Glasgow Bank, with liabilities amounting to £1,000,000, is the most stupendous banking disaster that has happened in Scotland since the Western Bank closed its doors twenty-one years ago. We had something more nearly approaching a panic in Bombay yesterday than has been seen in this city since 1866. The news spread like wildfire that one of the principal European firms in Bombay was seriously embarrassed by the failure of the City of Glaagow Bank, and would be obliged to suspend payment. We are glad, however, to hear that it is hoped this calamity may yet be averted, as the assistance required to enable the firm in question to tide over the crisis will probably be obtained from home.

—The Mail brings accounts of the insurrection which has broken out in Albania, and which led to the murder of Mehemet Ali Pasha and several of his suite. Mehemet Ali had been despatched on a mission to endeavour to induce the Albanians to submit to the arrangement provided in the Treaty of Berlin. The house selected by Mehemet Ali for a lodging was set on fire by the Albanians of Jakova and Ipek. This done, there arose between the incendiaries and Mehemet Ali's escort a regular fight, in the course of which twenty men of the latter fell. Towards evening through the intervention of some Ulemas the conflict was appeased, the insurgents promising to observe a peaceful attitude. About six in the evening, however, in Jakova, where Mehemet Ali still remained, the struggle broke out afresh, resulting in the death of Mehemet's adjutant, Abdullah Pasha, with several officers; and the house in which they had taken refuge was fired. Mehemet Ali escaped from the burning building and concealed himself in a small erection close by, but his hiding-place was soon discovered, and he was put to death. Mehemet Ali Pasha (whose real name was Detroit) was forty-eight years of age. He was a Huguenot by descent and German by birth, his ancestors having emigrated from France. When a boy he ran away from home and entered as a cabin-boy in a merchantman, but he left the vessel secretly at Con-

stantinople, and having turned Mahomedan he gained the favour of the late Grand Vizier, Ali Pasha, who procured him a commission in the army.

—*Overland Mail*, Sept. 13: It has now been ascertained beyond all doubt that more than 600 persons lost their lives in the catastrophe which happened to the *Princess Alice*, 605 bodies having been recovered.

A fund for the relief of the orphans and relatives of the lost has been raised at the Mansion House, and up to Sept. 12 it amounted to 11,800*l*.

Amongst the deaths recorded this week are:—Major Gen. Simpson, C. B.; General E. R. Hill; Capt. F. Jones. I.N.; and Lady Egerton of Tatton.

Last year 14,410 new houses, 270 new streets, and two new squares, covering a length of thirty nine miles and 1,623 yards, were added to London.

The yellow fever in the United States continues to increase, and famine in the affected districts is expected to result.

The most terrible catastrophe in the nature of a colliery accident that has ever happened in the South Wales district occurred on Sep. 11, at noon, at the Prince of Wales Colliery, Abercarne, about twelve miles from Newport, Monmouthshire, by which it is conjectured that at least 280 lives have been sacrifice.

Miscellany.

—Rev. Mr. Fuller, Missionary in Turkey, writes:

"The juice of the grape is boiled down in great quantities and commonly used in the household, much as we use molasses, answering the purpose both of butter and molasses. It is considerably thicker than molasses, and in winter can be cut with a knife like butter. It is put up in goat skins, and is a common article of trade in the market. We use it in our house constantly, and like it very much.

"2d. This boiled grape juice, called 'pez mez,' is used, when diluted with water, for drink. Although wine in any form is very little used by the people of Aintab, they do use this to a considerable extent for a cool summer drink. The missionaries have often bought lemons when they were plenty and boiled down the juice and made a syrup, which they have kept for a summer drink; but last year lemons were scarce, and I asked one of our native friends what he would recommend for a cool, summer drink. He at once said, he would send me from the market a pot of pez mez made for that purpose, which he did, and we have used and enjoyed it very much. The taste is not unlike new cider, and it is really a most agreeable and refreshing drink. I mean, as I learn the language and go about through the country, to know more of the facts in the case, but I am *sure* there is still in use in this country an unfermented drink made from the juice of the grape. I am glad to find that although this is a land of vineyards and by far the principal production of Aintab is grapes, there is almost no wine drank. Indeed, I have never seen wine, except such as is made from the pez mez, but once (except at communion), and then it was shown me by a doctor as a specimen of what he had been trying to make for a medicine. There is, however, a kind of brandy which they distil here which is drank to some extent, and on which men get drunk.

—Zion's Herald:

"In such an hour as this, it is not enthroned skepticism from which we have the most to fear; it is not the arrogance and dogmatism of science; it is not the subtle and beguiling sentiments of liberalism; it is not the pervasion of our literature with modern doubt and criticism; it is not the attractive and impressive form of ritualism, or the wily wisdom of Jesuitism, from which we have specially to be on our guard. Writing against all these things will prove a weak defense; denouncing them will simply create sympathy for them; introducing arguments against them into our children's catechisms and pulpit addresses will not stay their progress. There is only one absolute defense. The best apology for experimental religion is experimental religion. The great foes to evangelical piety are professedly evangelical, but really unconverted, Christians. There is nothing can stand against a supernatural religion in the heart, in the house, in the community, and in the world. When a revival comes, and the new life bursts forth, character and conduct at once respond. The weakness of orthodoxy is its worldliness, its loss of the Spirit, its moral impotency. It is not its narrow creed; it is not its mediæval faith; it is not its iteration of familiar truths, of which progressive civilization has become weary; it is simply its loss of its superhuman power. It has a supernatural creed, but lacks, too often, the supernatural experience.

"It is to be regretted that what is really the normal condition of a disciple of Jesus is, in modern modes, relegated to a peculiar and rare experience. It is called the "higher life," and advanced Christianity, an exceptional experience. But it is the *only* Scriptural, divine life, in its different stages from the child-birth to the full manhood in Christ Jesus. There is no New Testament religion that is not supernatural, in its production and power. It is not attained, indeed, save by human struggles, by faith, by undivided consecration, by prayerful and holy earnestness of purpose and life; but in its inception, its growth, its fruitage, and its final crowning, it is of God. If any man be in Christ Jesus, he is a new creature; and the life we live in the flesh is by the faith of the Son of God. Now the just shall live by faith. This is the victory that overcometh the world, even your faith. Be ye faithful unto death, and ye shall receive the crown of life."

Selections.

THE TUESDAY MEETING.

(Held at the residence of Dr. Palmer, 316 East 15th Street, New York, every Tuesday afternoon.)

After many requests, written and verbal, were made, they were presented to God our Father, with the name that is always honored, Rev. Bro. Moore leading.

After singing "All Hail the Power of Jesus' name," Sister P. read quotations from the 10th and 11th chapters of Hebrews, saying:—"God proposes to make a covenant with us. To put His Spirit in our hearts, our sins and our iniquities to remember no more! Praise the Lord! And now for our part. It takes two to make a covenant. "Draw near with a true heart, in full assurance of faith." God always meets us here, when with a true, honest purpose we come, "By this new and living way." If we will but hold fast the profession of our faith, we will soon know that He is faithful that promised. The sweet conscious approval will be ours. By faith Enoch had this testimony that he pleased God. We cannot always please one another, but we can always please God. O, the bliss of this testimony, that we through the grace of God are enabled to please God. We read here of those who "Through faith subdued kingdoms, wrought righteousness, obtained promises." Is there a blessing you desire? Is it promised in the Word? That blessing is yours, it awaits your obedient faith. Take it now, do not risk a longer delay. Believe now. "He is the rewarder of them that diligently seek Him." My heart says, Glory to God! and every day my heart says, Glory to God! "I will put my Spirit within you," &c. God says it, God does it.

HIM THAT OVERCOMETH.

Dr. P——. We are admonished to lay aside every weight, and if any have not been running in the King's Highway, let us ask the Holy Spirit to discover the hindrance. God would have us free. Temptations are not weights; Jesus was tempted, yet He was more than conqueror. Weights are things that hinder us from obeying God, and keep us in bondage. The Captain of our salvation is not honored by our defeats. The question with us to-day should be, "Am I a conqueror, or am I a conquered man? Do I wear the chain, or do I walk in freedom?" Our faith needs nourishment. Its food is the Word of God. Our faith hath a firm foundation, only as it rests on what God hath promised. Trusting thus on the sure word of prophecy, we have victory. The Lord is able "to keep us from falling," this is the victory that overcometh the world, even our faith."

SWEETNESS OF DELIGHT.

Rev. H. Belden.—O, how I love Jesus! He fills my whole soul with love. We should have our countenance, actions, behavior, all consistent and harmonious. When tempted by the enemy to be impatient, I say very simply, "Dear Jesus, give me thy patience," or if I need it, "Give me thy meekness." Each year's experience is sweeter than the one before,—a gentle sweetness of delight almost all the time. I'm all the Lord's. He can do with me whatever He wants to. I've consented, and I am more in love with His will than ever. God's salvation is full and glorious. I want you all to help me to praise God. The word says, your heart shall live that seeks God, and He went about living and loving. There is an attraction in love and in expressing it, and if we are full of love to Jesus, it will attract others to Him. The acknowledgement of love gives freedom. His will was in sweet harmony with God's will. At Dr. P's request, we all united in singing the Doxology.

THY WILL BE DONE.

Sister Bottome.—While Bro. Belden was speaking of being in harmony with the will of God, she was reminded of a picture she saw. It represented a crown of thorns suspended from a common nail, by a scarlet thread, and over it in large, distinct letters, was, "Thy will be done." But among the thorns had been dropped flowers of rarest beauty. She caught the artist's idea, which was this: After a soul says from its depths, "Thy will be done," it is then that God mingles the wonderful flowers around the head of the sufferer. People want joy, long-suffering, and other graces but they never get them till they accept "the crown of thorns," and say, "Thy will be done," to poverty or anything else that hurts. There were hearts-ease, and passion flowers, and other beautiful ones, among the thorns; but the secret of there being there was, "Thy will be done." When we come to this entire surrender of life, the Holy Comforter takes the sting from care and the burden of life, and we forget the wounds and griefs of our life's conflicts.

FRAGRANCE FROM THE THORN.

Sister Dennler, holding a bouquet which Mrs. Bottome had thrown in her lap as she rose to speak, said: "Here are some beautiful roses. This yellow rose, called Marshall Ney, has a peculiarly sweet fragrance. Formerly, this kind of rose was without odour; but it was grafted into a thornbush, which gave to it an exquisite perfume, which makes it a favourite among roses. So God lets some of His children be united to thornbushes, that they may become more lovely, shedding a sweeter perfume and showing forth His praise the more.

SECRET OF BLESS.

Mrs. James said she had been thinking of one of forty resolutions adopted by President Jonathan Edwards, related to her by Mrs. Palmer this morning. It reads: "Resolved. To believe that my present circumstances, if providential, (which they must be if not under my control), are the circumstances in which I can glorify God better than any other in which I could possibly be placed." That is the secret of true happiness and perfect victory. It makes hard things easy, heavy burdens light, crooked things straight. When we shall see in the light of eternity God's designs we shall wonder and adore. Then shall we not say—

> "With cheerful heart thy course of duty run;
> God nothing does or suffers to be done,
> But thou thyself wouldst do, if thou couldst see
> The end of all events as well as He."

Rev. Bro. Moore.—It is needful for us to cultivate faith. Noah found faith by believing. Receiving the end of our faith, even the salvation of our souls.

DISOBEDIENCE BLOCKS THE WAY.

Amanda Smith.—I come here to go to school. I think it right and good to confess, when one has yielded to some suggestion of the evil one. It goes against me to tell such a thing sometimes, for fear people will not understand. Sometimes I stand up before the people for quite a little while. It seems good for our pride, for you feel so much as if you didn't want to do it. Perfect obedience to God is the only way to please God. We never get a step beyond, if we don't obey God. It takes a good deal of cutting off and getting below. In proportion as we obey Him, we shall go on.

Mr. Bunting.—I entered into this life four weeks ago. During the past few days I have been privileged to lead eight men to Christ. When I kneel to pray with a man I never rise till he can say, "I know that my Redeemer liveth," for I know that his conversion is God's will.

MIGHTY UNDERCURRENT.

Dr. Newman said he came as a learner. He knew there was very much more for him to learn, and this meeting is a blessed place to learn. He esteemed it a great privilege to be here. He spoke of his delightful experience of full salvation, its sweetness, its rich enjoyment, its hallowed influence upon his spirit and life. Amid the tumults and conflicts of life, he felt his soul constantly tending toward God. He had once in his travels seen an immense iceberg—grandly towering in majestic beauty, higher and larger above the surface of the water than one of the largest Churches of this city. He was told that the portion visible was only about one seventh of the whole mass of ice, six-sevenths being below the surface of the sea. There was one very remarkable fact concerning that iceberg—that it was moving against the current. The waves were dashing against it in wildest commotion—the strong current resisting its onward progress. Yet steadily, rapidly it advanced, defying in its proud grandeur the force of the mighty tide. How is this? he asked. Why is it not borne in the opposite direction by this strong current? One who understood the mystery explained: That iceberg extends far down in the sea, and there, in the depths of the ocean, is an under-current—flowing contrary to the upper-current—which moves the ponderous berg. Thus, independent of the surface current, it keeps its steady course, unffected by opposing forces. This illustrated his experience. He was ever moving onward in the heavenward course, whatever might oppose—borne by the mighty under-current of the sea of love and the Divine Spirit, which, controls his whole being, bringing him into sweetest harmony with God's will.

CLEAN VESSELS.

Sister R—felt like saying with Jeremiah, "I am a child," but the Lord said, "Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." The Lord

reaches out and touches the mouth, and gives words, and it is the privilege of all to be instruments of God. God wants us all, but we will not come where He can use us. He cannot use unclean vessels for the promulgation of clean ideas, and if we want the indwelling of the Holy Spirit, we must be cleansed temples. All the work done outside of the atonement, is done by the agency of the Holy Ghost. We are not as Christians equipped for the warfare, unless the Holy Spirit sit as a refiner's fire and anointer with oil. Let us open our hearts that we may be filled with the Spirit, and seek the overcoming, that we may be filled with God. Consecration is only the commencement, but when we have Christ's nature imputed and imparted, how slender a thread it takes to lead us! we are glad to know His will and to do it, and be anything, that God may be glorified.—(*Guide to Holiness.*)

THE BOW IN THE CLOUD.

BY REV. W. E. BOARDMAN.

Is there anything under heaven more beautiful than the token God has given us of His covenant with us? Is there anything more lovely in itself than the bow in the cloud, as a work of Divine art? Or anything more exquisitely significant as a symbol of the glory of the covenant?

The instant ease with which God puts His bow in the cloud is something wonderful. He pushes His pencil of sunbeams through a rift in the cloud in one part under heaven, aslant downwards, dips it in the falling flood of rain-drops, turns it aslant upwards, touches the black frowning face of the stormcloud in another part under heaven, and lo! there is the bow! A touch, and it is done! There is the bow in its beauty, the smile of God on the face of the cloud, telling that its wrath is spent and the storm over and gone!

With a like instant ease, God puts the seal of His acceptance in the heart of him who accepts His covenant in truth. A touch, and it is done.

The covenant is real. It is all prepared from before the foundation of the world, and all signed and sealed by the hand of our God in the gift of His Son and His Spirit, and all presented to us in the Word.

On our part its acceptance is a transaction as definite as the acceptance of a covenant between man and man. We have nothing to do in making or modifying its provisions or its conditions. We have just to accept it, put our name and seal to it as true, as a covenant between God and us; that is all. This transaction really done, God sets His own seal in his own way to our acceptance with Him.

How?

By the clear shinning of the light of the knowledge of Himself in the face of His Son Jesus Christ, by the Spirit, as revealed in the Word, in our hearts, making us to know that He is our loving Father, that Christ is our gracious Saviour. A touch of His pencil of light by the Spirit, and it is done.

The fullness of what there is in the covenant for us in this life is the fullness of God in Christ Jesus by the Spirit, meeting the fullness of all our needs according to God's riches in glory by His Son.

How? All at once? All by a single touch; or by touch after touch as we are prepared to receive it by our sense of need?

It is not for us to say this cannot be done in a single touch. Doubtless it can be so done. But is it so done usually?

All is done in each case by one acceptance of the one covenant that can be done at the time. All that the one who accepts it is prepared to receive; all that his known needs really demand and accept. But is it usual for us to have all our needs so made clear to our own knowledge that we are prepared to see and accept all the provisions in Christ to meet them every one at once? Are there not two great needs quite distinct one from the other; the need of the forgiveness of our sins, and the need of being kept by the power of God from sin?

There is one thing you have seen, have you not? I have. That is the bow in the clouds incomplete.

Noah no doubt saw it full and complete from foot to foot, spanning the heavens, every line distinct. I have seen it so. You have, no doubt. But have we not also seen it very incomplete? And have we not seen the same thing in the fulfillment of God's covenant in the hearts and lives of Christians? Have we not known it, and felt it deeply in our own experience?

I have, and so doubtless have you. You have seen the bow in the cloud in two bits, one bright bit here on your left, and another there on your right, have you not? But where was the arch? What was there between the two connecting them as one? Cloud, nothing but cloud. And you have seen, no doubt—I certainly have, very near home too—a Christian, a real one, in covenant with God, trusting in Jesus, having full assurance of two things in the covenant, just two, that is, present acceptance with God, and final salvation in heaven; but what between the two, for the walk here upon earth all the days, few or many? Cloud, just cloud, mist, or at best here and there a patch of blue sky. At best an idea of the Spirit's presence more as an influence—a power than as a person. Not the real indwelling presence of the Holy Ghost given from the Father by the Son. Not the real presence of Christ as made manifest by the Spirit, keeping us by his power through faith. Not the real presence of the Father with the Son, as our loving Father watching over us with more than any earthly father's love. No. Just Jesus Christ for present acceptance and for final salvation by simple faith. But for the time between, self-watching, self-struggling, self-resolvings, self-covenants, with Christ as a helper of self, not as a Saviour from self, and so from sin and fear and care. The two ends of the bow, Christ alone; all between, self with Christ, or Christ with self. Not the brightness of the bow, but the dimness of the cloud; yet not wholly without the light of the sun.

Now, how is the life upon earth to be filled up to the fullness of the covenant provision? By more of self? Or by all of Christ? Is it to be filled up by growth? Or by accepting, in a fresh transaction with God, the fullness of the covenant to meet the need and fill the arch?

Another thing you have doubtless seen. The bow in bright bits, here and there, all across the heavens, but with bits of clouds between. Have you not? And Christians answering to this in their experience, and in their living and working.

How are these cloud spots in the broken bow to be filled up with the brightness of God's token? Surely not with more of self, but with all of Christ by faith. And how? By growth, or by taking Christ, as presented in the covenant, in a distinct and definite transaction with God?

Still another thing you have seen; the bow spanning the heavens, unbroken in all its arch from foot to foot, but faint in some of its lines; not duplicating or tripling itself through its strength of line and color; not very strong in any of its lines, while some of its lines were hardly traceable at all.

How is this deficiency of strength to be treatad? Allowed to continue as hopeless weakness for life? Supplemented by greater self-effort? Grown out of by self-culture and more exercise and better feeding, according to frequent human prescription? Or is it to be brought to Jesus and given up to Him, and replaced by his strength in the power of the Holy Spirit according to the covenant?

To ask these questians is to answer them. Let us not forget that the answer, to be effectual, must be practical. Nothing less in any case than a distinct and definite transaction with God, in which self is renounced and Christ is accepted and unfolded to us in His real presence by the Spirit, will fill up in us the fullness of the covenant as so shiningly shadowed forth by the bow in the cloud.—*Divine Life.*

WILLING TO LIVE HONESTLY.

The following is from our excellent trans-Atlantic name-sake:—

"Pray for us," said the Apostle, "for we trust we have a good conscience, in all things willing to live honestly" (Heb. xiii. 18).

We may conclude from this that men who are willing to live honestly need praying for in such a world as this; and we can certainly pray with some confidence for persons of this description. But unless men are "*willing* to live honestly," it is doubtful whether our prayers will do them much good.

To live honestly in all things, we must first be willing to earn our own living. God said that man should eat his bread in the sweat of his face. Paul said, "If a man will not work neither shall he eat." The man who is "willing to live honestly" in all things, accepts these primary conditions of existence, and, rejecting the bread of idleness, labours, working with his hands and with his brains, that he may earn his daily bread. The man who is not willing to win his bread by honest labour is *not* willing in all things to live honestly.

Again, a man who is willing in all things to live honestly is willing to accept such a living as he *can earn*. There are very few people who cannot live honestly if they will be content with such a living as they can earn. Many a man can live honestly in a cottage or a cabin, who cannot live honestly in a costly mansion. He can live honestly in the quiet country, when he cannot live honestly in the roar and rush of the crowded city. He can live honestly by dressing himself in comfortable raiment and his family in clean and decent apparel, but he cannot live honestly while he robes himself in broadcloth and decks his wife in satins and silks. He can live honestly if he is willing to live on roast potatoes and corn cakes, but he cannot live honestly if he must fare sumptuously every day. He can live honestly if he will go on foot; he cannot live honestly if he must have his coachman and his carriage.

The man who is willing to live honestly in all things is a man who submits to the necessities of his position, and who limits his desires, and brings them within the range of his means. The man who resolutely determines to do this—to live within his income, to earn his money before he spends it, to labour diligently and dispense with things which he cannot purchase and pay for; the man who has given up the idea that the world owes him a living, and has set himself to earn a living by hard and diligent labour; the man who will persist in such a course as this, though he may not be able to gratify every taste, nor follow every fashion, nor move amid the gaiety and hollowness of a wicked and perverse generation, may yet be blessed in the enjoyment of good health, a good conscience, a good appetite, and a good living. For he who lives honestly in all things has little fear of the afflictions and troubles which come upon dishonest souls, and which make the way of the transgressor so hard. "Pray for us; for we trust we have a good conscience, in all things willing to live honestly."—(*Christian*).

THE SEAL OF THE SPIRIT.

A few days ago I was looking over a rare and costly collection of engravings. Among them there were two that, to my unpracticed eye, were identical. But one was a counterfeit of the other. The genuine was the work of one of those old engravers of the middle ages, who make themselves the peers in art of the greatest masters, on canvas or in marble. The other was so close and accurate an imitation, that only he who had made such pictures a life-long study could detect the difference between them. But down in one corner of the original engraving was a private mark, so small as almost to require a microscope to find it, which the great artist had set on every engraving that he executed. He had himself put it there to prove his own work.

Even so does God put his seal upon his work in the human heart. The mark of the true believer is the Holy Ghost. It shines out from within him like the light through the translucent walls of a lantern. No other mark can supply the place of God's seal. The baptismal sign of the Cross may be on the brow. The record of confirmation may be in the parish register. There may be great activity in outward religious work. But the only seal which authenticates the Christian as a genuine disciple is the seal of the Holy Ghost.

How shall I get it? What is there to be done that that seal may be so impressed upon my soul as to be known and read of all men?

If I want to be holy, I must trust myself to Christ to make me so, as I trusted him at first to save me. God will not put his seal on my poor work. Cutting off this evil habit, separating from that improper association, attempting new purposes and resolutions—all these are good in themselves, but they do not stamp my life with God's seal. It is getting the Holy Spirit in me which sets the seal of the Holy Spirit on me.

Let me illustrate what I mean. In the grounds of the Capitol at Washington there stands a bronze statue of one of the Generals who fell in the civil war. I do not know who the artist is. But suppose that Michael Angelo were permitted to come back to the earth, and to him this nineteenth-century sculptor appeals. He wants him to put his seal and mark on the statue he has made. You and I know how the old master of the human form would meet and answer such request. Michael Angelo's seal must be set only on Michael Angelo's work. The statue must be given up to him. He must melt it over. He must re-cast it. He must mold its pattern after his own design. Then, and then only, may it bear his name and be impressed with his seal.

O ye, who long to have your religion stamped with the seal of the Holy Ghost, I know of but one way in which such a blessed witness to the reality of your Christian character can be given. It is to go to the Spirit of God as you are, a penitent sinner, a saved believer, conscious of all that is unworthy of the love which has bought you, and put yourself wholly into his divine hand. Let him melt your soul. Let him use you as he will, re-casting and re-modeling after his own pattern. Then will he set a seal upon you as plain as that which Moses bore, when as he cam

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down from the mount, his face shone like the sun, with the reflection of his communion with God.

If we are sealed with the Spirit of God, it suggests the idea of an impression produced by a contact of God's Spirit with our spirit. When I take up the great seal upon some public document, I find every line with which the signet was engraved has been reproduced upon the wax by actual contact with it. There is no other way in which a seal can leave its strong impression. But, observe, that it is this very process which God has chosen to represent the work of the Holy Ghost upon the Christian heart. The meaning is clear. If I want to be like Christ, there must be a personal contact between my spirit and the Spirit of Christ. I never shall get this without a clear conception of the Holy Ghost as a person. I must get rid of the vague notion that the Holy Spirit is a sort of influence or power, like heat or electricity. He is a person who loves me, helps me, takes me into the arms of his love, and shelters me under the wings of his protection.—*Bishop Cheney.*

TELEGRAPHIC NEWS.

London, September 27th: A Cabinet Council has been summoned to meet next week.—Lord Beaconsfield is in an unsatisfactory state of health.—The *Morning Post* advocates the employment of the Maharajah Scindia's army to garrison the frontier of the North-West Provinces of India.—The Saint Petersburg papers in discussing the relations between England and Afghanistan rejoice at our difficulties, and hope that they may be the means of hindering England's intervention in the carrying out of the Treaty of Berlin.—The Continental press generally apprehends that a rupture in the relations between England and Russia must take place.—The *Journal des Debats* regards war as inevitable between England and Afghanistan, and hopes that Russia will observe a neutral attitude.

28th: Lord Loftus, British Ambassador at St. Petersburg, has conferred with Prince Gortschakoff on the Afghan question.—The *Pall Mall Gazette* protests the delay in ordering the advance of a British force into Afghanistan, and says the Government must be responsible for the consequences, which will be disastrous to our prestige.—The *Morning Post* believe that Russia intends the immediate recall of the Russian Mission from Cabul.—The Liberal German Press appoves of British action against Afghanistan.—The Bengal Cavalry now at Malta are preparing to return to India.

29th: It is semi-officially denied at St. Petersburg that Russia counselled the Ameer of Afghanistan to refuse to receive the British Mission, and it is explained that the Russian Envoy to Afghanistan and the Russian expeditions to Asia were consequent on Sir Douglas Forsyth's mission, and the rumours that British agents were at Bokhara during the late Turco-Russian war, but that directly the Congress promised peace the measures in contemplation were revoked.—The Austrians have captured Livno, the last stronghold of the Bosnian insurgents.—Sir Charles Whetham has been elected Lord Mayor of London for the ensuing year.

30th: The London papers continue to urge an immediate advance on Afghanistan.—Colonel Arbuthnot has been appointed Inspector-General of Artillery in India.—OBITUARY.—General Thomas Biddulph.

October 1st: The *Daily News* in discussing the Afghan question points out that the occupation of Cabul by a British force by the 5th November is possible, but that if an advance on Cabul before the winter sets in is not feasible, it would at all events be advisable to occupy Jellalabad and send a British force to occupy and entrench the summit of Jugdulluck and Khoord Cabul. The *Daily News* is further of opinion that if the advance of the British is delayed until the spring, we may find the passes fortified, and possibly by the assistance of Russian engineers.—The Russian Government, in replying to the English Note on the Afghan question, declare that the Russian Mission was sent to Cabul merely as an act of courtesy.—The second battalion of the 14th Foot, besides five batteries of Artillery have been ordered to embark for India on the 5th and 15th instant, respectively.—Major-General Bright, who succeeds Major-General Hardinge in the command of the Meerut Division, and Lieutenant-General Stewart, have taken their departure for India.

Constantinople, 1st: A despatch has been sent to the Turkish representatives abroad denying the assertion made by the Greek Ministry that the Porte had been inciting the Albanians to revolt against Greece, and attributing the calumnies to a desire on the part of Greece to justify the warlike preparations she has made.

London, 2nd: A letter has appeared in the *Times*, from Lord Lawrence, in which he deprecates an invasion of Afghanistan by the British on the grounds that it would be too expensive. His Lorship further-more advises that the Ameer be not treated too harshly.—The English revenue returns for the quarter ending September show an increase of £83,000.—The City of Glasgow Bank has stopped payment with liabilities to the extent of ten millions sterling.

St. Petersburg, 2nd: The Directing Senate has authorised the police to enter factories at any hour of the day or night to search for and arrest Nihilists and keep order.

London, 3rd: The immediate despatch of bedding and winter clothing for our Indian Army has been ordered by the War Office.—The London papers are unanimous in their disapproval of Lord Lawrence's letter to the *Times*, in which he deprecated an invasion of Afghanistan.—A Cabinet Council has been summoned to meet on the 5th instant, for the purpose of discussing the relations between England and Afghanistan.—The Privy Council will regulate the Government of the Island of Cyprus, whilst the Foreign Secretary (Lord Salisbury) and the Secretary of State for India (Lord Cranbrook), are charged with its joint direction. The remainder of the Indian Contingent at Malta have embarked for India.—Consols yesterday closed at 94¾, being a further fall of one-quarter.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 30th:

For Southampton.—Mr Joseph Wareham, Mr and Mrs Williams, Mr and Mrs W R Gray and infant, Mr J E Yates, Mr R White, Mr J Narcross, Mr C B Dunlop, and Mrs S W Anderson.

For Brindisi.—Mr A Watt, Mr Masters, and Major A R Macdonald.

For Venice.—Mr Macpherson, Dr and Mrs Hewlett, Major Henderson, Capt Churchhill, A Gentleman, Major Bartleman, and Major H M S Magrath.

For Aden.—Mr J P Casey.

For Gibraltar.—Major H W Jones.

Per Str. *India*, Oct. 1st:

For Genoa.—Major E Temple, Mrs Temple, Rev H and Mrs Lorheer, one child and two infants, Rev Fr Luigi, Lieut C J Iredell, Mrs Taylor and one child, Signor Basso, Signor Bastiano Siaccaluga, Mr Cooverjee Cowasjee, Mr Hormusjee Dossabhoy Pesikaka.

For Port Said.—Mr and Mrs Brown

PASSENGERS ARRIVED.

Per Str. *Columbia*, from Liverpool, Oct. 1:

—Captain and Mrs Murray and two children, Mrs Tombs and child, Miss Berkeley, Captain and Mrs Solmon, Mrs Morby, Mr and Mrs Fraushaw and two children.

Per P. and O. Str. *Geelong*, 3rd:

From Southampton.—Major Graham, Mr and Mrs Livemore, Mr P Howthornwate, Mr C F Wright, Mr G Tomkins, Mr W Hobbs, Mr Eardly Wilmot, Mrs Peterson's two children, Mr E Ward, Mrs Stedley, Col E Hall, 2nd Lieut J S Brown, and Mr and Mrs J Walker.

From Brindisi.—Col C B Acton, Mr A F Annman, Mr J Sulford Lieut Col Haig, Mr R Murray, Mr F J Hutchinson, Major G P Steel, and Mrs Dosibee.

From Venice.—Col and Mrs Burne, Miss Mathias, Mr Pollen, Mr. J Burgers, Rev W H Tribe, Mr D Burne, Surg Rogers, and Mr A Dhunjeebhoy.

From Aden.—Conductor Mr Bather and child.

Domestic Occurrences.

BIRTHS.

SHAW—Sept. 29th, the wife of J. Shaw, Pastor Methodist Church, Madras, of a boy.

OLDHAM—Sept. 29th, at Bombay, the wife of Major G. W. Oldham, R. E, of a son

MARRIAGE.

DAUNT—WOOD—Sept. 25th, at Deesa, by the Rev. W. Wingate, Chaplain, Arthur Daunt, Lieut Royal Fusiliers, to Melanie Marion, daughter of the late Colonel J. A. Wood, V. C., Bombay Staff Corps.

DEATHS.

DAVIS—Aug. 15th, 1878 at Madras, Laura Lucretia wife of Mr. A. C. Davis, Asst Engineer, Nizam's P. W. D. aged 23 years

BAUMANN—Sept. 19th, at Benares, the Rev Charles Baumann, of Gossner's Lutheran Evangelical Mission, aged 73 years.

MURRAY—Sept. 24th, at Ahmednuggur, Emma Janet, wife of Hugh Murry, Assistant Apothecary.

STOKES—Sept 27th, at Madras, Lieut. W. E. Stokes, 14th King's Hussars

WARDEN—Sept 27th, at Seetabuldee Nagpur, Colonel James Hale Warden, Commandant 8th Madras Native Infantry, aged 50 years.

DEMONTMORENCY—Sept. 30th, at the European General Hospital, Bombay, W. H. DeMontmorency.

WISE—Sept. 30th, at Poona, of dentition, Robert Antrim, son of Mr. C. D Wise, aged 14 months.

DEVLIN—Oct. 1st. at Bombay, Winnifred Devlin, widow of the late Mr. Nell Devlin, aged 47 years.

MITCHELL—Oct. 2nd, at his residence, Kalbadavie, Mr. R. D. Mitchell, Customs Preventive Service, aged 32 years.

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